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Two years ago I was invited to address a Classical Conference at the University of Pennsylvania, in connection with the first Educational Week held at that University. The programme for the Conference was pedagogical in character. Into pedagogical discussions I am always loath to enter. At the Conference in question, therefore, I elected to speak rather on the preparation of the Latin teacher: what would it be desirable for a teacher in a Preparatory School to know about Latin, or, rather, what Latin should such a teacher know? What may be said below will apply, it is hoped, *mutandis mutatis*, to Greek also.

The Latin teacher should have a competent knowledge, surely, of Latin words, of Latin syntax, of Latin word-order, and of the composite of these, Latin literature. As has been well said, "Words are the sole elements of all literary expression: upon their weight and color depend all possible literary effects". The teacher of Latin, therefore, should have a competent knowledge of Latin words and their English derivatives. Too little heed is given, I fear, by teachers themselves to the basic sense of words. What is the basic sense of *aecus*, *aequi*? A right answer to that question will throw light on the poet's word *aequora*, and in particular will tell us how that word can be used even of dry land (a mysterious thing to pupils who think of *aequora* only as 'seas'). What is the basic sense of *arduus*, and how does that sense light up Horace, *Carmina* 1.3.37-38 *Nil mortalibus ardui est: caelum ipsum petimus stultitia*, etc., and *Carmina* 2.3.1-2 *Aequam memento rebus in arduis servare mentem* . . .? I like to ask teachers in Summer Session classes what *emo* means, and, when they say it means 'buy', to ask them to show how, if that answer is correct, *adimo*, *eximo*, *promo*, *sumo* get their meanings, and how Plautus came to use *condus promus* of a butler. To the need of studying English derivatives from Latin, and of the fascination of such study increasing attention is, indeed, being called in various quarters, so that there is no need to dwell upon it here. One or two interesting matters may, however, be noted in passing. We may not say, if we wish to be accounted correct in our use of English, 'he sat on his brother', 'he jumped on his pupil', but *insult*, as a word, has been admitted to the highest society, and some of us, mayhap, fancy that our mission in life is to *inculcate* knowledge. So, in language, as in society, the penalty attaches, at times, rather to being found out!

To the composition of Latin words teachers might, I think, give far more attention than they give to it now; they would profit greatly thus themselves, and would have far richer stores on which to draw for the benefit and delight of their pupils. Reference was made above to the basic sense of *emo*. Such familiar words as *depromo* and *expromo* bring to the fore the question of biprepositional compounds in Latin, a matter discussed learnedly in various books. Dr. F. T. Cooper, in his *Word-Formation in the Roman Sermo Plebeius*, 289-294, regards such compounds as mainly plebeian; they are, in any case, not particularly common in Latin. See Schmalz, *Lateinische Stilistik*⁴, in Müller's *Handbuch*, pages 634-635. Contrast the usage of Greek. Three adjacent lines of the *Odyssey* (6.86-88) strikingly illustrate the matchless effectiveness of triprepositional compounds in that language. They occur in the account of the washing-places to which Nausicaa and her serving-women have come:

πολὸν δ' ὕδωρ
καλὸν ὑπεκπρόρρεεν μάλα περ ῥυπύοντα καθήραι.
"Ενθ' αἶ γ' ἡμιόρους μὲν ὑπεκπροέλυσαν ἀθήνης.

The study of another innocent-looking compound, *ignosco*, will show how infrequent in Latin is a *finite verb form* which contains the negative prefix *in*. The frequency of adjectives like *invictus*, *indomitus* helps to obscure this very important principal of Latin word-formation. How many Latin words would be cleared up for the teacher and pupils both if the *a*, *e*, *i* series in compounds (e. g. *facio*, *effectus*, *efficio*) were fully understood! How much Greek one can learn by mastering § 41 in Goodwin's *Greek Grammar*! Here two booklets may be of service: *A Manual of Latin Word-Formation for Secondary Schools*, by Paul R. Jenks (D. C. Heath and Co., 1911), and *Derivation of Words in Latin*, by A. C. Richardson (published by the author). Mention should be made, too, of the treatment of word-formation in the Introduction, pages 1-12, of Professor Lodge's *Vocabulary of High School Latin*.

Another point in the history of Latin words would prove of great helpfulness. Many verbs originally required a reflexive pronoun (*me*, *te*, *se*) as complement: a striking case is *penetro*, as used e. g. in Plautus. Presently there is ellipsis, at first conscious, later unconscious, of the reflexive pronoun; finally, the reflexive is forgotten and the verb is 'intransitive'. See my *Vergil*, Introduction, § 139. In poetry, in particular,

we need to keep this point constantly in mind: a knowledge of it will light up e. g. the familiar phrase *incumbere (se) remis*, 'to fling one's self on the oars'. A knowledge of it, too, makes plain the sense of the formula, *Sisto: sto:: cumbo: cubo:: lay: lie*.

Another line of study is most important—the differentiation of words one from another: e. g. of *totus* from *omnis*, of *uterque* from *ambo*, of the indefinite pronouns one from the others (*aliquis*, *nescioquis*, *quidam*, *quisquam*, *ullus*, *quivis*, *quilibet*), etc. Ability to answer these questions will explain, for instance, why the Romans so seldom said *sine omni negotio* (an early and late Latin phrase not adequately treated in commentaries), but regularly said *sine ullo negotio*.

In the field of syntax I would have the teacher study for his own good, and, to some extent, for use with pupils, even young pupils, the question of origins. Here Professor Bennett's work, *The Latin Language*, will prove of special service. Why is the subjunctive used in *dum*, *modo*, and *dummodo* clauses of 'proviso'? why is the subjunctive used in *quamvis*-clauses? Questions addressed to Summer Session classes would seem to show that not every one has reflected on these matters. The study of origins involves, of course, the study of Latin historically: what a flood of light such a way of studying Latin throws for instance on the history of *ut*-clauses (purpose) with the subjunctive! Who that has studied Plautus rightly will not stop speaking thenceforth of the omission of *ut* in such and such usages? he will rather feel that it is necessary to account for the presence (the insertion) of *ut* in divers connections. Professor Bennett's recent volume, *The Syntax of Early Latin. Volume II: The Cases* (see *THE CLASSICAL WEEKLY* 8.213-215) challenges received opinions at various points: are we to agree with him that the genitive of verbs is as natural a construction, after all, in Latin, as it is in Greek? Interesting and important, too, is his discussion of the dative in early Latin with *similis*. A historical study of the Latin Prohibitives is fascinating indeed. *Ne haec facias* became taboo: yet *cave ne haec facias*, *oro (imploro, obsecro) ne haec facias*, which all alike involve an underlying independent *ne haec facias*, were current in polite society and in formal literary style. Sugar-coating counts in language, as it does in society.

Study of word-order is the next theme. Here much reading of Latin aloud—as the Romans themselves read their language—is a most helpful process: indeed, no other can take its place or rival it in effectiveness. Professor Hale's pamphlets, *Aims and Methods of Classical Study*, and *The Art of Reading Latin* (Ginn and Company, 1887-1888), can never be out of date. Very suggestive, too, is the Introduction (iii-xviii) of Isaac Flagg's edition of *The Lives of Cornelius Nepos* (B. H. Sanborn and Co., 1895), and the Introduction to Professor F. G. Moore's recent book, *Porta Latina* (Ginn and Company, 1915). For poetry much helpful comment can be found e. g. in C. L. Smith's edition of

the Odes and Epodes of Horace, §§ 106-116, or in the Introduction to my edition of Vergil, §§ 204-212.

Lastly, we come to the study of Latin literature. Here, two things must be done: the teacher must (1) read and read and read Latin literature itself, and (2) read things that have been written about Latin literature. If, however, only one of these things can be done, by all odds the preference should be given to the former. Of certain teachers of Latin a pupil of each once said: 'A knows more about what has been written concerning the Latin authors, B knows more of the writings of the Latin authors themselves'. It should not be difficult to decide whether we wish to be like A, or like B. Saddening, surely, is it to find that a Summer Session class which has thought little of the etymology of *mando*, *expromo*, *debeo*, etc., which has no idea why the subjunctive is used in clauses containing *dum*, *modo*, and *dummodo*, or in clauses containing *quamvis*, which is dead to the suggestions of word-order, has come expecting 'a literary course' in Vergil!

The programme of preparedness here outlined may seem to some a long one. But the days of our period of preparation are also long and they are many, including as they do every day of our lives. As thy days are, so shall thy strength be, applies here also: so too does Line upon line, precept upon precept. The setting up of a definitely conceived goal, and steady and persistent movement toward that goal will make the reaching of it inevitable. And as one moves on intelligently toward the goal, how much richer will be his own understanding and enjoyment of his great task, how much more helpful will he be to his pupils!

C. K.

THE LUCRETIAN THEORY OF PROVIDENCE¹

Memmiadae nostro, quem tu, dea, tempore in omni omnibus ornatum voluisti excellere rebus².

I beg to call your attention to this remarkable utterance with a view to determining whether these lines represent an individual outburst of illogical emotion or whether this predication of Providence fell within the limits of Epicurean philosophy of religion.

Lucretius's conception of the nature and existence of the gods was determined for him, as an Epicurean, by the terms of Epicurean science and ethics. Thereby, the gods, composed of finest atoms, far removed from the crass universe of man and comprehensible by mind alone³, embodied those virtues that to Epicurean thought appeared ideal.

For Lucretius, as for Epicurus, the question of divinity and of man's relation to the gods was of supreme importance⁴. A great philosophic system culminated for the rationalist Lucretius in these religious beliefs. Lucretius, the passionate exponent of the theory of atoms and of the void, by which alone all the

¹This paper was read at the Ninth Annual Meeting of The Classical Association of the Atlantic States, at Swarthmore College, May 7, 1915.

²Lucretius 1.26-27.

³5.43-54.

⁴5.146-155.

phenomena of earth and heaven and all between could be explained, found the highest expression of the whole organized, unified, limitless Universe in blessed and immortal Beings who were the finest exemplification of natural and moral supremacy⁵. Epicurus's valiant spirit had travelled far beyond the flaming bulwarks of the Universe⁶. Like a fœtal priest⁷ the Epicurean scientist advanced his spear from boundary to boundary and hurled it into the infinity of space to discover the Ultimate; that search for the truth was rewarded with a sense of divine delight, mingled with awe, and the majesty of Nature yielded only to the superior sublimity of divinity⁸.

The glimpses we have of the Epicurean gods, revealed to us in the pages of the *De Rerum Natura*, leave us in doubt on many a score. The personality of the gods is not absolutely defined, but the contrary would have been alien to Lucretius's religious experience. Yet⁹ beauty and holiness, happiness and tranquillity characterized that divine existence which was beyond the reach of our favor and above the suspicion of vengeance; the gods experienced no pain and were free from peril; Nature supplied all their wants—the gods, who had no need of us, were divinely self-sufficient; the gods even triumphed over the otherwise inexorable sequence of birth, growth and dissolution; the gods, though of Nature, were by the fact of their immortality supernatural. Mind, emotion and will were divinely balanced; perfection of reason, freedom from care, and a contentment of will that realized the limitations set upon it by the order of things all conspired together to produce that sublime serenity which was the essence of Holiness. The Lucretian pen-pictures of the gods and their Heaven are further clarified for us by the poet's bitter denunciations¹⁰ of older, unholy notions entertained about the gods and their existence, and by all the eloquence¹¹ the poet-philosopher devoted to defining the exalted nature of the godly man who is victor over the trials and the temptations of this life. In the divine Nature there was no flaw, and Lucretius's language is that of rapture. It may be that his own high-strung nature saw in the placid calm of the gods an unattainable personal perfection; horror of war¹², perhaps, also intensified to his mind the glory of divine peace. Without this supreme ideal the world of Nature would have been for Lucretius without its greatest and most essential need of divine Perfection; man's life must needs have remained uninspired.

Yet with all the imperfections of older beliefs pointed out to him, the orthodox believer and worshipper observed with reluctance the complete removal of all the gods to the remote Epicurean *intermundia* and the seeming indifference of the gods to the needs of men;

the apparent abandonment of divine providential regard¹³ for mankind was the most disconcerting element in the new religious system. But, in spite of surface appearances the idea of Immanence, certainly, and perhaps even that of Providence continued to occupy a place in Epicureanism; the refinements of Epicurean theory, however, reserved the advantages of Immanence and of Providence for the favored few.

The old idea of Immanence was translated into new terms; as a solace for the loss of present deities, Epicureanism offered a belief in a new kind of pantheism, the pervasive and ever-present influence of atomic streams emanating from deities, wise, benevolent and just¹⁴. Idols coursed through space with the swiftness of light, falling in a moment's time from the shores of ether upon this earth¹⁵. Such idols were carried from the holy bodies of the gods "as heralds of their divine form"¹⁶, ready to enter the minds of men when these were intellectually and spiritually prepared to receive this inspiration. A calm and tranquil mind was the essential prerequisite¹⁷. The gods' removal did not minimize or even modify the possibilities of deepest joy from this source:

tum maximis voluptatibus in eas imagines mentem intentam infixamque nostram intelligentiam capere quae sit et beata natura et aeterna. Summa vero vis infinitatis et magna ac diligenti contemplatione dignissima est¹⁸.

But the streams of idols that carried with them the noblest of inspirations reached and affected only those minds that were advanced in the mysteries of wisdom. While this relation does not constitute Providence, yet it suggests the form under which divine providential regard may have appeared to Epicurean ways of thinking.

Worship and prayer constituted the final media of approach to or contact with the inspiring glory of Divinity. When prayer and meditation¹⁹ had opened the mind to the reception of that stream of divine images, these would bring all the suggestions of beauty, wisdom and justice that in such ideal measure were associated with the gods. The worshipper's intellectual-spiritual aspiration was rewarded by the inspiration of divine tranquillity. Efficacy of prayer of only a certain noble type, however, was assured—prayer inspired at once by a pure heart and by a knowledge of Nature and of God. The lips of orthodox worshippers phrased, as Lucretius²⁰ felt, futile prayers: the divine powers do not debar anyone from the power of begetting; they do not forbid man to receive the name of father from sweet children and force him to pass his life in barren wedlock, as people commonly fancy when in

⁵See Lucretius, *passim*, e.g. 1.54, 79; 2.1093-1094; 3.18 ff.; 6.71 (compare Cicero, N. D. 1.50).

⁶1.73. ⁷1.965-987.

⁸1.75-79; 3.28-30; 5.2, 114-125, 1294 ff.

⁹2.646-651 (compare 5.166; 6.72), 1090-1104; 3.18-24; 5.156 ff., etc.; 5.309-310 (compare 5.1209; 6.63), etc.

¹⁰1.80-101; 5.156 ff., 6.56 ff., 379 ff.

¹¹3.15; 5. init.; 6. init.

¹²1.41; 3.830-837; 5.50, 380, 1308-1349.

¹³4.823 ff.; 5.195 ff.; Cicero, N. D. 1.3. Compare Usener, *Epicurea* 240 (Hippolytus), 242 (Seneca), 243 (Cicero), 260 (Plutarch).

¹⁴Compare Hicks, *Stoic and Epicurean*, 283-287, on Democritus and the Gods.

¹⁵4.214-215.

¹⁶5.1194-1203; 6.56-78.

¹⁷Cicero N. D. 1.49; compare Usener, 257; Philodemus *Hepl*

Edoeflas, pages 86, 124 (ed. Gompers).

¹⁹Compare Masson, *Lucretius, Epicurean and Poet*, 285.

²⁰4.1233 ff. (Munro).

sorrow they drench the altars with much blood and pile the raised altars with offerings. It was equally idle for the sorrowful planter of the exhausted and shrivelled vine to rail at Heaven²¹. The gods' attention was not fastened upon these phenomena and Nature's laws acted independently of the happiness and will of the gods. But intelligent prayer was answered through the stream of divine images. It was one of the paradoxes of the Epicurean system to reserve the blessings of communion with the gods, through worship and prayer, for those actually least in need of it. But just to these, by reason of the premium that was placed upon individual intelligence, the utility and validity of prayer were secured.

The Epicurean Velleius protested against a conception of gods who never respond to us in our prayers, aspirations and vows²². The passivity of the gods left fulfillment of prayer to those who through the saving grace of wisdom had become susceptible to divine influence and inspiration, but response to prayer either beguiled the worshipping Epicurean into a false hope in divine Providence or in itself constituted a sufficient form of Providentia for his adoration through renewed assurance of the gods' existence. The restrictions²³ that beset the life of the Epicurean gods would seem too great to permit any other result except deep subjective exaltation on the part of the worshipper unless the flaming verses of Lucretius are evidence of something more:

te sociam studeo scribendis versibus esse
quos ego de rerum natura pangere conor
Memmiadae nostro, quem tu, dea, tempore in omni
omnibus ornatum voluisti excellere rebus²⁴.

The Wise Man, the analogue on earth to the gods in Heaven, raises on high, out of gross darkness, a beacon to illumine all the true interests of life²⁵. Lucretius did not mean to abandon the Vanity Fair of Roman life to its own destruction, but rather, by the veridic philosophy of Epicurus²⁶, to lead men out from the darkness, from the floods and battles of life to place life itself on a divine basis. Bitterness over the manifold injustices and errors of this world was accompanied by profoundest pity²⁷ for mankind in its unenlightened struggle. Lucretius's yearning for the perfection of gods is reflected no more in direct expressions of admiration for Divinity than in his melancholy over the imperfections of this world and of human society. It was by the light of wisdom that Lucretius, following in the footsteps of Epicurus, sought with all the intense ardor of genius to relieve the misery of the Roman world and to save human life from fear of death and from fear of the gods. This was the Providentia that he could exercise in this life, by pointing out the way that led to the *summum bonum*²⁸. Like a god, the wise man occu-

pies lofty and serene heights well fortified by learning²⁹. Epicurus in particular, 'who surpassed in intellect the race of man and quenched the light of all, as the ethereal sun arisen quenches the stars'³⁰, had attained the excellence that is of God. Between the wise men and the gods there existed a relation of friendship³¹, which to some Epicureans must have seemed a guarantee of divine interest toward those who had made the essential progress toward perfection³².

Providentia³³ that made of gods watchful tyrants or Creators of the Universe was repulsive to the Epicurean mind; the prophetic old dame, Pronoia, who concerned herself with the trifles of life, was deserving only of ridicule and scorn; the Providence associated with divination or with sacrifices to win the favor of the gods or to avert their anger was abhorrent; Providentia in conflict with divine happiness and freedom from care was inadmissible in the Epicurean system. The Epicurean gods were not thought of as caring for mankind, but, just as this created bitter antipathy against the School, so, too, a perfectly natural consequence from human frailty would be the false supposition that gods of such sublimity cared for none³⁴. The poet-philosopher either arbitrarily and passionately rebelled against a dogma of Epicurean philosophy that utterly denied Providence, or expressed himself in conformity with an Epicurean principle. The Lucretian intense admiration for and dependence upon the Epicurean gods might have swept away old Epicurean barriers of theory, in seeking some escape from an absolute negation of divine Providence, but Lucretius's faithful adherence to the details of his master's system of philosophy suggests the contrary; the only other view, that an invocation of greatest earnestness is marred by a bit of gratuitous mockery, is out of the question. On the other hand, belief in a Providential regard flowing from divinity toward those already possessed of wisdom, virtue and happiness, and in a relation of friendship to the gods, is a possibility under all the premises, constituting an important modification of our established notions of Epicurean theology and religion³⁵. This belief could serve only as a further uplift towards spirituality. Given this notion of Providentia, the Epicurean lovers of god none the less raised themselves upward toward their idealized gods, whose serenity was not marred by the tranquil exercise of a divine Will³⁶ for the continued weal of their worshippers in whom this belief in Providence remained a sublime inspiration.

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GEORGE DEPUE HADZSITS.

²¹2.7-8.

²²3.1042, 15; 5.6.8, 51; 6.7; Cicero, N. D. 1.43; Diogenes Laertius 10.135.

²³Philodemus, *De Deorum Virtute*, V. H. VI, col. 1 (p. 258, Usener); Philodemus, *Περὶ Εὐσεβίας*, p. 124 (ed. Gomperz); *Κύρια Δόξα* xxvii (p. 77, Usener).

²⁴3.319-322 (compare 2.991).

²⁵5.156 ff.; 6.63; compare Cicero, N. D. 1.18-24, 53-56.

²⁶The fundamental principle of Epicurus that the gods are exempt from feelings of anger and favor readily lends itself to a misinterpretation of 'utter indifference'.

²⁷Memmius is of course idealized.

²⁸Compare Roman *numina*. See W. W. Fowler, *The Religious Experience of the Roman People*, 118.

²¹2.1171-1174.

²²Cicero, N. D. 1.36.

²³Compare e. g. Cicero, N. D. 1.51: *Nihil enim agit . . . voluptatibus*.

²⁴1.24-27.

²⁵3. init.

²⁶3.3; 5.1-54; 6.1-42.

²⁷2.14 ff.; 3.31-93; 5.1160 ff., 1194, etc.

²⁸6.26.

REVIEWS

Pericla Navarchi Magonis sive Expositio Phoenicia Annis ante Christum Mille. Opus Francice scripsit Leo Cahun, in Anglicum vertit Helena E. Frewer, Latine interpretatus est Arcadius Avellanus. New York: Privately printed, by E. Parmelee Prentice, 37 Wall Street (1914). \$5.00.

This book narrates the voyages and adventures of a Captain Mago, an imaginary Phoenician navigator. I have not seen the original, or the English translation of the tale. The Latin version, however, is certainly entertaining, and the reviewer is deeply grateful to the translator for the pleasure which he has afforded him. The story is full of bold adventures, dashing fights, varied scenes, and human feelings. We meet many noted people, among them King David, King Solomon, the Queen of Sheba, Jonah, and Homer. There is a vast store of information about many gods, worships, beliefs, customs, and appurtenances of ancient peoples. We go to Carthage and Utica, Spain, France, England, Germany, around Africa, and back to Sidon.

This review, however, is concerned with the Latinity of the book. We read in the Introduction by Mr. Prentice, that it "has been translated into excellent Latin", and that "The Latin is not very difficult". The reading of this story has afforded me so much entertainment that I regret that it is not possible to give an unqualified approval to these opinions. Inasmuch as the book is frankly designed in criticism of current Latin teaching, there can hardly be any valid objection to a somewhat careful examination of the character of the Latin which is offered in its pages. Loose generalizations and affable commendations of the book have appeared in the press, but none of these exhibits any serious understanding of the content or style of the work. I wish to present a few facts as to its vocabulary and syntax, from the point of view of a classical teacher who is deeply concerned about the integrity of his work.

The gifted translator is apparently a devoted admirer of the *Metamorphoses* of Apuleius, and his style is, evidently, profoundly influenced by that of the African. But not even in his own day was Apuleius regarded as a writer of "excellent Latin". He was a Phoenician provincial, who learned his Latin *nullo magistro praeunte*, as he said, and who apologized for his defects in the use of the tongue of the Romans. He mingled ancient and modern, elegant and colloquial, poetic and prose words and constructions without compunction. Any student of Apuleius will recognize many of his eccentricities in the *Pericla Navarchi Magonis*, the vocabulary of which is drawn largely from the unclassical African of Medaura, or from later sources.

Desiring to be generous in the criticism of this translation intended for the young, I have investigated what would be the status of a reader who commanded the *entire* collection of words in Lewis's *Elementary Latin*

Dictionary. To be perfectly frank, we teachers would hesitate to claim a complete mastery of its contents, for it contains many rare words, yet even a reader of Dr. Avellanus's translation so well equipped would find this Dictionary disappointing him in the case of 534 words at least, for these I have sought there in vain. It will doubtless be admitted that this is a presentable indictment to bring against the suitability of the book for youngsters who are already struggling with the formidable vocabulary of their Classical texts. Adding to their burden is not lightening their task. A study of this list of 534 words reveals further interesting facts. Even the teacher who uses the big Harpers' Latin Dictionary would look in vain for words in this simple story to the number of 135. Unfortunately the great *Thesaurus Linguae Latinae* is as yet available only midway through the letter D; yet this unwieldy aggregation of words fails to include 22 specimens from our translator within the limits of A, B, and C. Under these three letters he furnishes 20 words which the *Thesaurus* records as occurring only once in the vast range of its compass. Harpers' furnishes 8 more recorded but once. There are, furthermore, very many words which are extremely rare in the language, and many which no author in the College curriculum employs. Some Greek words appear in Latin spelling to mystify the students of 'small Latin and less Greek'. I wish there were space available here for the enumeration of the words that do not appear in Harpers', but that is impracticable. I will, however, mention a few *in addition to those not found* in that Dictionary, to show the extraordinary range of the vocabulary of this story. Not one of the following, I believe, can be found in the whole range of Cicero's orations:

abactor	catasta	magnatam
agea	cineraceo	marræ
ancones	coccineo	picarentur
anserini	coeliam	proxeneta
antecessum	cof (<i>sic</i>)	ramenta
apochæ	consarcire	sabaïam
asciulae	contribules	savillum
asciola	coriaceo	sceliones
assentatiunculis	crassitei	scopum
axillam	cuculliones	scordalos
betulae	dieteria	scriblitas
boatum	dissito	scrutillos
botulos	domnaedius	struthiocamelorum
bracteatus	ellyphnia	subgrundia
buculus	embolarum	titionibus
caepullarum	epistomia	tuceta
calae	ferruminata	urceatim
camas	flexivice	vehem
cambiæ	gagatas	veniliae
capillitio	grocatus	veredarîi
capistrate	interscalmiis	vertiginosam
capronis	lixantur	vibice
casteria	lixula	vola, f.
catapirates	lora, f.	

Let me remind the reader that this list of samples is additional to the 135 not found in the big Harpers'. I marvel at the ingenuity displayed, in the discovery of many of the words in the book, for some of them are recorded as occurring only in a Glossarium.

In the matter of the form and structure of the language employed there is much to give the classicist concern. What, for instance, would be the effect on our students of the constant iteration of passive forms which our Grammars scarcely notice? For we find, commonly, edita fuit, displotus fuit, domita fuerunt, positus fueras, gestum fuerit, praediti fuissent, usus fuisset, avulsum fuisse, expertum fuisse, fore exercitaturum, baiulaturum fore, etc. This is the Apuleian flavor.

In the matter of syntax it is necessary to present a miscellaneous collection.

postquam rex . . . admiratus esset (66¹); postquam vidissemus (83); postquam invocassent (96); postquam tentassent (145).

Schmalz declares that such a combination of *postquam* with the subjunctive is hardly to be accepted anywhere in good Latin. Hale says nothing; Burton ascribes such examples to corruption in texts; Gildersleeve-Lodge characterize the usage as "late".

ad liberandum nos (248); ad prosequendum sacra (258); ad moderandum naves (276).

There are instances of this construction from Varro and late authors: but why go counter to classical custom?

ab undis per complures dies iactati (229); ab aquis sublevaretur (230); gaulus videbatur ab ipso vento agi (285).

The preposition with the ablative in such phrases does occur in poetry or in emotional passages involving personification, but the use is surely not to be imitated in ordinary narrative prose.

oculos in aequore pascere (41); oculos in furenti mari pascebat (98); oculos in navibus pascentes (173); oculos in mellitis libis pasceret (179).

I know of no instance in Latin authors of *pascere* with *in* and the ablative.

Hand, Tursellinus, page 588, says: "Barbaries medii aevi nullo in vocabulo antiquum usum magis corruptit quam in *pro*". The following would appear to swell the company:

servos . . . pro singulis nostrum dona ferentes. Pro me quidem scutum . . . tulerunt; pro Hannibile clavam; pro Bichri arcum; pro Hannone . . . gladium (all within five lines, in one sentence, on 67); locus idoneus pro templo ac pro castello (165); Barbari mihi pro eiusmodi facinore se praeparavisse videbantur (247); pascua erant pro regio pecore (66); telae pannique pro me a rege missa sunt (306); pro omni eventu paratas (306); futurum ut se Deo pro reliquo vitae tempore devoturus esset (17); navigia pro itinere fluctibus committebantur (19); illi in miniscula pro uxoris tradidi (67); pro comitatu duas triremes selegi (8); tubae cunctos nautas pro nocte convocantes (171). What shall we do with our Grammars and our Dictionaries, if these expressions are Latin?

transversum humeros (24); transversum Cabiros (82).

¹The references are to pages.

I have met this prepositional use only in Dr. Avellanus's pages.

erga ternos utres (132); erga aliquot gagatas (112); erga coralla (141); erga merces (141).

These are used in talks about barter for the idea of 'over against', or 'in return for'. The Dictionary mentions no such meaning, though it does suggest the derivation.

On page 118 *sub itinere* occurs apparently for *ex itinere*. I have found no instance of *sub* with this word.

versus is used with any sort of noun, and with pronouns, as a preposition, and is placed before the word it controls; compare e. g. *versus ianuam*, *littora*, *urbem*, *molem*, *pagum*, *partem*, *camam*, *ripam*, *navim*, *urceum*, *devexa*, *terram*, *fenestram*, *nos*, *vos*, and even *cupisculum*!

Outside of vulgar inscriptions, only one instance of *versus* placed before its noun is known, and that is in the questionable *Bellum Hispaniense*. Our author appears to regard it as interchangeable with *ad*.

Twice we have *fac* accompanied by an imperative: *fac deduc eos* (208); *fac reduc nautas* (207).

Does anybody know such a collocation?

quaero eum (134) is unknown to me.

in gradum templi consedit occurs on page 8. The Thesaurus gives only two instances of the accusative with *in* used with this verb (and these appear in the *Acta Arvalia* and in Optatianus).

What of the use of the reflexive in *qui instar asinorum se ludificari perferamus* (14)?

littora appropinquavimus occurs on page 281. The Thesaurus cites no instance of the bare accusative with this verb.

In per nomen *EL Domino Exercituum* (47) what is the case of *Domino*?

On page 144 I find *sandalibus apicatis*. I know only *sandalium* as nom., but from that the form *sandalibus* is impossible. What *apicatis* means with it I can only conjecture.

On page 239 we find *rogos plures accendimus* of 'camp-fires' lighted for warmth!

On page 31 *modum habeto* is used in an address to a number of people, instead of the plural. The use of the future became general in Late Latin.

interea temporis occurs on pages 180, 209. Hand gives no instance of this combination, nor do the Dictionaries. In *vultu ad simulacrum conversus sacerdos* invocatus (31), what is the construction?

Dii prospere . . . te navigare faxint (37) has an early and late look.

gratias agitare is found on page 186. Is this verb so used? Not in the Thesaurus, at least.

faveat linguae is found on page 151, for 'be silent'. The ablative only is found.

On page 267 we read *pollicitus ut prima synthesis pararetur*. Where is this verb found with an *ut*-clause?

On page 213 we read *quam aegre nos omnes Hannonem tam miserabili vice ereptum esse desiderari*. We can understand exclamatory idiom, but what of this?

What does the passive *desiderari* mean? *quam primum* and *primum quam* are found repeatedly in the sense of *cum primum* or *simul atque*, an extraordinary imposition on our Grammars.

On page 46 we read *Quanta gloria vestram peregrinationem cumulatam esse oportet!* This is said of something to come, a vulgar usage.

On page 159 we have *portum Bosrae novo conditae*. Is this for *nove*?

Sic itaque occurs on 198, and often, beginning a sentence. I do not recall the combination, but it may be late, even new.

The following examples are presented in the interests of the prevalent discussion of the subject of Sequence of Tenses:

Philistaeos tanta clade affecimus ut incolae vectigales facti fuissent (59); opto ut Iudex Gebal interesset (247); non capio quid simia prodesse posset (247); quid faceres si eo pervenires? (69. Apparently a 'future less vivid' is required in the text); satis erant grandia ut ex eis arcus fiant (107); spe se solabantur futurum ut Hestiam reperiant (161); tanta erat ut errassemus (246); reperimus . . . emunxisse ut nihil relictum esset (249); factum esse ut exterminasset (93). I refrain from further examples. Give us back our rules!

The following give a cast of the antique to the story, perhaps: *clangorem tubae me ab ea (navi) audire mihi videbar* (122); *me praefectum videri mihi videbar* (186); *me audivisse mihi videbar* (34).

Would anybody countenance these? What is the use of such cumbrous nonsense?

On page 79 we read *poteram vultus militum discernere, itemque eos esse armatos, triangulariaque scuta gerentes*. How can the present participle be used here after *-que*? *pugiones pendentes* (79) seems to be a case of nominative absolute, as in late Latin.

On page 90 *licet rapiebamur* occurs. This use with the indicative comes from Apuleius.

ut res se habeat appears on page 110. Is the subjunctive used? What Grammar mentions it?

On page 42 we have *cursum flectendum iussi*. Is this known?

coronis (-idis) is used for 'flourish' of a trumpet (248, 253); *serica*, f., is often used for *sericum*; *cubiculum* appears to be a 'living room' (60, 65, 10, 11); *pagus* for *vicus* (68 and often) is due to Apuleius. Like Apuleius, Dr. Avellanus is fond of *prorsus* (92 times), *prorsum* (18 times), *perquam* (48 times), and *alioquin* (often).

The less said of the spelling of the book the better. It has not even the merit of being consistently bad; but perhaps we are not privileged to throw stones while our own classical house has so much glass about it. The proof reading and presswork are so careless that doubtless many apparent errors are due to these causes. The book might have been made much shorter, and improved, by the omission of many dull passages, for instance the supremely impossible pages 94-95, 108-113, 149, 174-177, 184. Perhaps my readers would like to test their vocabularies on the following (176):

Hic, ad limina planitiei, in qua arx sita erat, amplum compitum reperimus, nautarum frequentia celebre. Ibidem, sub umbris arborum atagia ac tabernacula circumquaque stant, in quibus edulia ac potus varii generis vociferatione perquam vivaci adventoribus paucis nummulis divenduntur, musica hic et illic accinente. In nonnullis atagiis coruscatore, ventriloqui, funambulones, alias mimi, ac scurrae otiosis offerunt diverticula; in adversa extremitate obsoniorum, cetariorum, oleratorum, bellariorum sunt tabernae cum macellis ac pistrinis, totumque est forum victuarium, ubi, ut nunc, nundinae servari solent, quo in loco ferae ebur, mancipia, escae, dulciaria, fructus, caeteraque Libyae producta veneunt. Hic solent magnam partem diei homines omnis conditionis ac status, omnis aetatis, utriusque sexus catervatim exigere. Multitudo omnium generum promiscua hic congregatur, seque diversitat: musici illis concinunt, saltatores ac saltatrices choreas agitant; acrobatae, praestigiatore, magi, incantatores, ignivomi, suo quisque modo ad captandas geras lenocinantur; propolae et circitores capedula, cuculliones, crepidas, obstragula, cingulos, pugiones, crumenas, pugillaria, vociferando commendant ac vendunt. Alii liba mellita, placentas, scriblitas, coptas, minutalia, botulos, tuceta, scrutillos, savillum, dodram, sabaia, coeliam, aliaque tragemata et potus algificos ac temeta ebriantia turbae praeterfluent, praesertim manipulis nautarum, modo ex alto egressorum, quorum balteos siclis tumere suspicabantur, stridula voce commendantes obtrudebant. Non quidem mihi in animo erat in hunc locum venire, sed vetusta quadam e iuventute consuetudine prope invitatus horsum gressus cum cociis meis direxi.

If anybody can imagine a lad in our Schools revelling in that stormy sea of terms, let him not be disturbed by any words of mine. It is to be regretted that this facile linguist has not found himself willing to subscribe to the world's judgment of classical usage. He has chosen to be a champion of late and decadent Latin, and finds it easy to flout the long established dicta of classical custom. To what end, other than a familiarity with the slipshod methods and habits of inferior writers, does this attitude lead?

PHILLIPS ACADEMY,
Andover, Mass.

CHARLES H. FORBES.

Porta Latina: A Reading Method for the Second Year. Fables of La Fontaine in a Latin Version. By Frank Gardner Moore. Boston: Ginn and Company (1915). Pp. xviii + 62 + lxii. 75 cents.

An 'Open Sesame' should readily swing this 'Gate', for it is fashioned only of the title page. The contents of the book consist of fifty Fables of La Fontaine, done into highly polished Latin—a most welcome addition to our fund of supplementary reading. We find here the work of a careful scholar, who is not averse to observing the usage of classical Latin. He finds ample vocabulary for his needs within the limits of classical authors. Only ten words have been noticed that are not in the Elementary Latin Dictionary, and of these four are simple diminutives, two are coined names, and one is the name Christus. So the language fits into our system of instruction. Of the syntax it need only be

said that it can all be found without trouble in our standard Grammars. It is hall-marked Latin.

The 'dot' system of marking pauses is one that is open to question until it has been tested with the students for whom it was devised. Of the value of the principle which it is designed to inculcate, that of grasping the meaning of word-groups, there can be no question. An elaborate exposition of a method of reading is given in the Introduction to the book.

One may hazard the opinion that the little collection will prove quite as useful for senior preparatory students as for second year pupils. The teacher of the latter grade might not feel the need of such constructions as the ablative gerund equivalent to a participle, the future infinitive passive, clauses with *quippe qui*, or *ut qui*, etc.

There is a hint of kindly feeling for certain idioms, but the fables are admirably told, and the impeccable Latin is the utterance of a scholarship of which we may be proud.

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C. H. FORBES.

CORRESPONDENCE

Professor Dennison's editorial in THE CLASSICAL WEEKLY 9.81-82, on the reading of Caesar's Gallic War in the second year of the High School course, has opened a field for valuable discussion. As one who has recently taught the Commentaries to second year High School pupils, I should like to support Professor Dennison's position.

In spite, however, of the strength of the arguments for the Commentaries, a protest is registered in THE CLASSICAL WEEKLY 9.108-109. The writer there argues that the American boy or girl does not appreciate the value of any documents of history. So much the worse for the American boy or girl—this is certainly an "unpleasant" situation, as the protester implies. Should we not deplore it rather than cater to it? If the mere fact that the Gallic War is a history is to oust it from the curriculum, plainly several subjects of a similar nature will have to go, both from the tenth year and from earlier grades.

To refute further the affirmation that the Commentaries possess human interest, Professor Lockwood asks how many classicists keep a copy of Caesar on their shelf of favorite books, and how many find Caesar interesting in an English translation. It may be answered that few true classicists find translations of any Greek or Latin author satisfactory, especially when no more art has been expended upon them than has usually been exerted upon editions of the Gallic War in English. As to the first question, the chances are ten to one that there are more copies of Caesar among favorite books than there are of the Puer Romanus, which is apparently suggested as a substitute for the Commentaries.

I am willing to concede that the agitation over the Direct Method has accomplished something in joggling certain lethargic classicists out of their comfortable ruts. I am all the more ready to grant that the most valuable contribution of the Direct Method is not the oral instruction! But I cannot agree with Professor Lockwood that the decline of the Classics is due largely to the retention of Caesar and Cicero in their traditional places.

From my own experience, the criticism that I have to make upon the second year Latin course is that the amount of reading required is out of proportion to the time at one's disposal. In the Public Schools particularly, manual training, domestic science, athletics, gymnastics, music, drawing, and various 'attractions', not to mention additional academic subjects, have made vast inroads upon the pupils' time and attention. I should like to see the reading for the second year cut down to three books in amount, two of them to be read critically; the siege of Alesia in the seventh book should by all means be included. It would thus be possible to make very short assignments for the first three or four months, when haste is most fatal, and to do much sight reading under the supervision of the instructor. There would also be ample time for prose composition, and for alluring accessories to stimulate the "infants" who could not experience the "intellectual thrill" of Caesar's "crisp Latinity". I am confident that, under these conditions, it would require neither a fine art nor extraordinary equipment to humanize Caesar. Even as it is, I would subtract from the hyperbole of the protest, and maintain that, with all odds against them, many teachers of moderate powers, with but the average allotment of time, with a few good pictures and charts, with several coins and other easily secured antiquities—and a daily newspaper—can and do make Caesar interesting.

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GERMAN TRENCHES ON A ROMAN BATTLE FIELD

The following is a translation of a letter from the French theater of war which appeared in the *Neue Jahrbücher für das klassische Altertum* for 1915, page 352. The letter is unsigned and undated, but the periodical was printed May 20, 1915.

"Our position here follows in the main the important ancient road from Laon to Reims. This road is supposed to date from Roman times. We have cut through or undermined it at many points, in order to prepare trenches or shelters. The massive blocks which we thereby struck far below the surface seemed to confirm the supposition. Moreover, the neighborhood is not uninteresting in other respects. Exactly in our section Caesar fought his battle with the Belgians (B. G. 2.1-15), though of course facing in the opposite direction. The crossing of the river Aisne took place at Berry-au-Bac or Pontavert, both being places heavily bombarded by us. And it gave me really immense pleasure to read in old Caesar: *Palus erat non magna inter nostrum atque hostium exercitum* (Chapter 9). If we had looked up Caesar back in the autumn, we should perhaps have been more sensible in planning our first-line and communicating trenches, which have all been flooded since Christmas by the brook Miette."

Caesar followed the Gallic road on which the Roman road was built from Reims (Durocortorum) to the Aisne (Axona) river; there he turned west to Soissons (Noviodunum) after defeating the Belgians. Not the least strange circumstance connected with the war is that it should lead to archaeological discoveries. Such have been reported from other sites. One recalls the fact that trench digging is as important a phase of his work to the archaeologist as it is to the soldier.

Particularly interesting is the reference to the swampy ground caused by the brook Miette. It caused the ancient Belgians to change their plan of attack and made their defeat certain. Perhaps it has caused the modern Germans more than mere inconvenience.

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